

# THIRUVELLUR PAASURAMS



**ANNOTATED COMMENTARY IN ENGLISH BY:**

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## THE GLORY OF THE LORD OF THIRUVELLUR



The Lord with SaalihOthra Maharishi

The Lord of ThiruveLLUr appeared before SaalihOthra Maharishi and asked "annam dEhi, Jalam dEhi, sthalam dEhi " (uNNum sORu, Paruhum neer and a place to rest). He partook of the food and water offered with affection by the Sage and rested in the site pointed out by him. The Lord who is saluted as KodhaNda Raaman, VeerarAghavan and Vijaya Raaghavan got the answer for his query, "EvvuLL?" (kim gruham) and rested at the site (home) selected by the sage. He became kimgruhEsan or EvvuLL kidanthAn. SaalihOthra Maharishi "released" the Lord from his heart cavity and let Him rest in the exterior hall that he had chosen for Him for all to see.

The antharyAmi Brahman, who rests in all of our heart lotuses decided to rest in an external place and thus removes both the Aha IruLL and PuRa IruLL as explained at the Pittsburgh conference by Sri RengarAjan. Thirumangai





experienced KimgruhEsan as "EvvuLL kidantha perumalai" (the great mountain resting at ThiruevvuLL). The vimanam under which he rests came to be known as VijayakOti vimAnam to associate it with the VijayarAghavan's amitha parAkramam (unexcelled valor in battle).

In the room of that house (Vijaya kOti Vimanam) located in the forest known as VeekshAraNyam, the Vijaya Sri of the Lord rests forever and led to this kshEthram being called PuNyAvartha KshEthram.



### hrutthapanAsini theertam

Thirumangai in his Thirumadal enjoyed Him as "Yennudaya Innamaudhai, EvvuLL PerumaLayai" (My great mountain at ThiruevvuLL and my sweet nectar) and Thirumazhisai saluted this Aadhi nedumaal as "NaahatthaNai --ThiruevvuLL kidakkum Aadhi nedumaal" and reminds us that this Lord will be easily accessible to His bahkthAs, who seek the cool shade of His lotus feet. The







corollary is that He would be inaccessible to those, who have no visvAsam in Him as Aapath Bandhu and AnAtha Rakshakan. Those who had dvEshti (resentment and hatred) towards Him were pulverized by the Lord even if they had great boons such as akhila Jagadh adhika Bhuja Balam (the greatest prowess in all the worlds) granted by other demi-Gods. His anugraham even to the enemy RaavaNan has been described by the MahA Kavi KaaLi Daasan this way to invoke His dayA swarUpam (KaruNA Kaakuthsa svabhAvam). Not only did the Lord send RaavaNan back to his palace overnight to rest from his battle fatigue, but He also cut off RaavANA's ten heads next day in a very special manner that caused him minimum suffering. Sriman Purisai KrishNamAchArya Swami points out this anubhavam of KaaLi Daasa, who gave us the illustrious Raghu Vamsa Kaavyam:

**tEna manthra prayukthEna nimEshArthAth apAdhayath  
sa RaavaNa sira: pankthim aj~nAthavruNa vethanAm**

He is the most merciful Lord even to His sworn enemies. He therefore spared the pain for RaavaNA by cutting all the ten heads in a fraction of a minute instead of cutting those ten arrogant heads one by one and thereby letting RavaNA feel the pain. KaaLiDaasan reminds himself of the Lord's KaruNai this way.

#### **PRAYER TO THE DIVYA DAMPATHIS**

**Hrudh Paapa Naasani theertha TatasthA! Prabho! VibhO! Sarva loka Chakshu! Sarva Saakshin!**

**DayAparA! SarvAvaya Soundharya mUrthE! SadhA SammOhana svarUpA!  
NiravadhyA! SacchidhAnandha vighraha! Bhaktha VatsalA! Sarva SEshin!  
SarvantharAthma SvarUpinE! Sathya SankalpA! AthrupthyAmurtha rUpA! sarvArthi samanA !PraNathArthihara ! Raghu nandanaa! VandhEham! Tvath paadha mUlam aasrayAma: ManagaLam kuru!**

**Jagan mohanAkaara! Jagath Guru! Sankha chakra Saarnga Gadha panchAyudha DharA! SaraNagatha SulabhA! PundareekAkshA! PurANa PurushA! NaarAyaNA! Sakala dhig paala makuta neerAjitha padhAravindhA! SaarvabhoomA!SeethA mohana Vighraha ! Anantha Garuda VishvaksEnathi saporivArA! Nava peethAmbharadhAri! KalyANa Raama! Pattabhi Raama! AkhilAnDa kOti BrahmAnDa naayAkA! Sarva**





IOkAdhArA ! SarvOpanishadh artha saara! bhaktha nidhE ! Jaanaki ManOharA !  
 Bhaktha ThyAgaraaja Hrudh nivAsA ! HarE! Idham Yaj~nam paripUraya! Idham  
 Yaj~nam paahi!

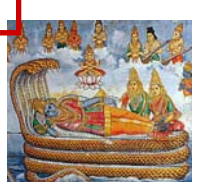
Sri Vaikunta nAtha! Raajeeva nayana! DandakArANya Muni jana vandhitha PaadhA!  
 Raamachandra! PuNya Purusha! PadmajurANi naatha! ThiruveLLUr nelakonna  
 Raamabhadhraa! VeerarAghavaa! SaakEthA Naatha! SaraNya! AagamAnthA vihArA!  
 Sri NaathA !Hanumath hrudhi VaasA ! Sakala Vigna nivArakA! tappuloppulununna  
 dhAlimi jEsi yeppudu dayasEthanElukOvayAA ! KousalyA SupraJA! DaasarathE! tvath  
 paadharavindham saraNam gatha: Paahi idham Yajnam !

Vaarija NayanA ! Pathitha Paavana! VinathA sutha VaahanA !MaayAdhithA ! Mana  
 MohAnAkArA! Dharma seela! Vandhanamu DasarathAthmajA! Vandhanamu  
 Bhakthavathsala! Vandhanamu Loka NaayakA! KodhandapANi! Jaya Jaya! Sakala  
 nighamAgama sEvitha mahA purushA! Kinnara Kimpurusha Siddha VidhyAdhara  
 gheeyamAna mahA keerthE! santhAna SoubhAghya dhana kanaka vahAnaashtaisvarya  
 dhAyaka divya mUrthE ! Saptha hEma prAkArAnthara sObhAyamAna Sri Vaikunta

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Kanakavalli samEtha Veeraraghavan







divya Nagara nivAsa prabhO! Saracchandhra kOti sannibha Sesa TalpE sthitha Veera  
rAghavA ! Idham Yajnam paahi! Maara kOti LaavaNyA! Idham Yajnam paahi! Sri  
Vasumathi naathA! NaarayaNA! Paahi ! Paahi! Muni chinthitha

paadha sarOja Sri Hari ! Manju BhAshaNA ! Paahi ! Paahi ! AadhimulamE !  
paripaalaya !

BhAnu vamsa TilakA ! SundarEsA ! Sobhana GhAthrA ! Aravindha NayanA ! Sri  
ThyagarAja PrANa naathA ! PurNakaamA ! RaamA ! RaaghavA ! AchyuthA ! Oh  
Raama Raama SarvOnnadha ! KaruNA samudhrA! avanijAthipA ! Raajillu  
ThyagarAjAthi VinuthA !Saraseeruha NayanA ! RamaNeeya charithrA !Raajaathi  
Raaja ! Sura Raaja Vandhitha Paadha !SrungAra JaladhE ! RaamAbhirAmA ! AajAnu  
Baahu ! Nee Sari samAnamevarillO! Veera RaaghavA ! Paahi idham Yajnam !

BrahmAnandha, NithyAnandha, SadhAnandha DhAyakA ! Sri RaamA ! Oh  
JagannAthA ! RaaghEndhu VadanA ! Ravi Koti Teja ! amitha parAkramA ! Naaradha,  
ParAsara, ThygarAjaapthA !

PankajAkshi nelakonnayanga yugamunaku raajeeva nayana ThyagarAja vinuthamaina  
nee naama rUpamulaku nithya Jaya MangaLam.

I place at the Lotus feet of Sri Kanakavalli SamEtha Sri VeerarAghavan these  
naama KusumAnjalis of Saint ThygarAja and other Bhaktha SirOnmaNis.



The Heroic Veeraraghavan



### THE NAALAYIRA DIVYA PRABHANDHAM

The NaalAyira Divya prabhandham has many passages saluting the glories of Sri VeerarAghavan besides the specific paasurams on the Lord of ThiruveLLUr I will provide below some excerpts for our anubhavam.

#### PERIYAZHWAR THIRUMOZHI (PT): 2.6.8 &9

PT 2.6.8: Minnidai Seethai poruttA ---Here AzhwAr asks the crow to bring in the grazing staff for kaNNan, who is eager to go to the forest with His friends to graze the cows and calves. AzhwAr salutes on this occasion Lord VeerarAghavan, who cut the ten heads of RaavaNA for the offense that he committed by kidnapping His slender-waisted wife and imprisoning Her. His prowess in handling His KodhaNdam is praised with these words:

**Tannihar onrillacchilai kaal vaLaitthitta minnu Mudiya**

In the next paasuram, PeriyAzhwAr praises the parAkramam of Veeraraghavan that led to the destruction of RaavaNA and the crowning of VibhishaNA as the successor to the Kingdom at LankhA.

ANDAL's salutation to Sri RamachandrA has been covered in a previous year Margazhi posting archived in the Bhakthi list.

#### PERUMAL THIRUMOZHI OF KULASEKARA AZHWAR

Kulkasekara PerumAL was a Raama Chaithanyar. Just as PeriyAzhwAr became YasOdhA to enjoy the baalya leelais of KrishNA, KulasEkarar took on the role of KousalyA devi and eulogized VeerarAghavan and sang lullabies (8th Thirumozhi). He reminds us the valor of VeerarAghavan with the paasura Vaakhyams: "Tenn ilankaik kOn mudikal sinthuvitthAi." He states that the Lord cut off the ten heads of evil RaavaNA and scattered them on the battle field with one arrow.

The entire tenth Thirumozhi on Thillai ThirucchithirakUtam is a summary of Srimadh RaamaayaNam and there, the AzhwAr salutes the heroic acts of VeerarAghavan (Paasuram 2 : TatakA vatham; Paasuram 3: ParasurAma Garva





Kaliyan with Kumudavalli

Bhangam; Paasuram 5 : VirAtha Vatham; pasuram 6: Vaali vatham; Paasuram 7 : RaavaNa Vatham; paasuram 9: Sampuka vatham taking place in the Uttara KhAndham).

**THIRUMANGAI'S PAASURAMS ON THE HEROISM OF OUR LORD**

Thiruppirithi: Periya Thirumozhi (PTM):1. 2.2

BadarikAsramam: PTM: 1.4.2

SaaLagrAmam: PTM: 1.5.1

ThiruvEnkatam: PTM :1.10.1, 2

ThiruveLLUr: 2.2, entire decad

ThiruvallikkENi: 2.3.7

Kaazhicchi rAma ViNNagaram : 3.4.7

ThiruvAli: 3.7.3

Vaikuntha ViNNagaram : 3.9.4, 5





Thiru arimEya ViNNagaram : 3.10.6

Thiruk kAvaLampAdi : 4.6.4

Thirup Paarthan PaLLI : 4.8.5

Thiru veLLiyankudi: 4.10.6

Thiru narayUr: 6.8.5

ThiruvazhundUr: 7.8.7

" panthaNaintha Mel viralAL SeethaikkAhi--"

Thiruk kaNNapuram : 8.5.5 (

Yezhu maram tuLaipata--

Thirup pullANi: 9.4.5

Chakravarthi Thirumahan Vishayam :PTM 10.2 and 10.3, (20 Paasurams) :

yEtthuhinROm Iraaman naamam--

Thiruk kurmthANTakam : Paasuram 15

Thiru nedumthANTakam : Paasuram 28

Thiruvaimozhi: NammAzhwAr:7.5.1-2

"KaRpAr RaamapirAnai allaal maRRum kaRparO"

Other paasurams in Thiruvaimozhi.

I conclude this posting with the Paasura Vaakhyam of Thirumazhisai, who lived next door to ThiruveLLUr. He had a special affection for the Lord's sevai as Sesha saayee:

naahatthaNaik Kudanthai vehhA THIRUEVVULL naahatthaNai Arangam pRranbil,  
-naahatth aNaip paaRRk kadal kidakkum aadhi nedumAl, aNaippAr karutthanAvAn

Here, Azhwar puts at the center ThiruveLLUr emperuman and sandwiches Him between Emperumaans of Thiruk Kudanthai AarAvamudhan, Thiru vehhA"s yathOktha kaari, Srirangam RanganAthan, Anbil Vadivazhahiya Nampi and KsheerAbdhi Saayee. Here, As Sri Ram Gopalaswamy referred to in one of his private notes, Param, Vibhavam, Archai and AntharyAmi sthithis are all saluted.



Let us meditate on this Parama Purushan at ThiruveLLUr on this Sudarsana Jayanthi morning in the words of Thirumazhisai, where he explains as to how he spent his time on earth and how he has MahA VisvAsam in the Lord as His savior.

**“Theritthezhudhi vaasitthum kEttum vaNangi vazhipattum poositthum pOkkinEn pOthu”**

#### **MEANING**

I spent my time on His earth writing, reading and listening about His charithrAmrutham and worshipping Him.

**Thirumaal Talaikkonda Nangattkku, yEngE varum Tthee vinayE?**

#### **MEANING**

For us, who have accepted the supermacy/parathvam of Sriman NaarAyaNA, how could any harm come our way ?

#### **THE SPECIAL STATUS OF SESA SAYANAM IN DIVYA DESAMS**

Among the 108 divya desams, 27 EmperumAns offer us Sayana Sevai. At 60 divya Desams, our EmperuAn is in ninRa thriukkOlam (Standing posture) and in the remaining 21 divya desams sung by our AzhwArs, He is in veeRRiruntha ThirukkOlam (Seated Posture) as Parama Padha Naathan in Sri Vaikuntam.

ThruveLLUr and Srirangam : VeerarAghavan in Yoga NidhrA. The two divya Desams of ThiruveLLUr and Srirangam have a special status. We will understand the special connection between these two divya desams in a while.

#### **EIGHT DIFFERENT SAYANAMS OF THE LORD AT THE 27 DIVYA DESAMS**

As an aside, I will summarize the different kinds of sayanam of the Lord with particular emphasis on the Bhujanga Sayanam posture as in Srirangam and ThiruveLLUr. This information might be useful to you, when you go on divya desa yaathrais as Sriman Paarthasaarathy Dileepan and Sriman Anbil Raamaswamy have done thru their visits to 106 of the 108 Divya desams. The other two, ParamaPadham and ThirppARk Kadal are not accessible to us as human beings.



There are 8 kinds of Sayanam pose that the Lord blesses us with at these 27 sayana kshEthrums.

These 8 kinds are:

1. UdhyOga Sayanam (Thirukkudanthai AarAvamudhan)



UdhyOga Sayanam

2. Darbha Sayanam (ThiruppullANI)



Darbha Sayanam





3. Sthala Sayanam (Thirukkadal Mallai),
4. Bhoga Sayanam (Thillai Thirucchitthira kUtam),
5. maaNikka Sayanam (Thiruneer malai),
6. Veera Sayanam (ParimaLa RanganAthan at Thiru InthaLUr)
7. Vadaopathra Sayanam (SrivillipuththUr) and
8. Bhujanga Sayanams at the 20 remaining divya Desams.



Bhujanga Sayanam

#### THE 20 BHUJANGA SAYANA DIVYA DESAMS

The 20 emperumAns of ArchAvathaaram blessing us with Bhujanga Sayana Sevai are :

1. Srirangam Ranganathan
2. ThiruevuLL Veeraraghavan
3. Thiruvananthapuram Padmanaabhan
4. Thiru Anbil Vadivazhagiya nampi
5. Thiru AathanUr ANdaLakkumayan
6. ThirukkarampanUr PurushOtthaman



7. Tiruk Kaviththalam Gajendra Varadhar
8. ThirukkOttiyUr Sowmya NaarAyaNan
9. ThirukkOLUr Vaittha Maa Nidhi PerumAL
10. Thirucchirup PuliyUr : AruL Maa Kadal PerumAL
11. Thirut Therriamblam : SenkaNNmaal
12. Thirup PaaRkkadal : KsheerAbdhi Naathan (VyUham)
13. Thiruppirithi (Joshi Mut):Parama Purushan
14. Thirup PuLingudi: Kaaicchina vEndhan
15. ThiruppuLLambhUthamkudi:Valli Raaman
16. ThiruppErnahaar: Appak kudatthAn
17. ThiruvAttARu: Adhikesavap PerumAL
18. Thiruvillip PutthUr: Vata pathra Saayi
19. Thiruvehha: YathOktha kaari
20. ThiruveLLIyankudi: Kolavilli Raaman

#### SRIRANGAM AND THRUVELLUR

Sri Raamachandran was born as a son of a human being for the purposes of destruction of RaavANA and other RaakshasAs. He is an avthAram of Sriman NaarAyaNA resting in the middle of the two Cauveris at Srirangam Island. During the Vibhava avathArAm as Sri Raaman, He worshipped His kula Dhaivam, Sri RanganaathA at AyOddhi and at the end of His avathAram entrusted VibhishaNA to perform AarAdhanam for Sri RanganaathA. During Vibhava avathAram, Sri RaaamA worshipped Sri MaalOlan at AhObilam and composed Sri Nrusimha PanchAmrutha shtOthram to gain the blessings of Bhagavaan NarasimhA.

Sri RaamA stopped at ThiruppullANI and received a special bow from Adhi JagannAthan (ArchA mUrthy) of that divya dEsam. There, He rested on Darbha grass bed to seek the help of Samudhra Raajan to build the bridge



over the samudhram to cross over to LankhA to destroy RaavaNA.



### Srirangarajan as Veeraraghavan in ThiruveLLUr

The reason why I refer to the behavior of Sri RaamA as "a Human being" offering worship to ArchA mUrthys is to point out that He wanted the fellow human beings to consider Him as a mere human being. He has said "AathmAnam Maanusham manye Raaghavam DasarathAthmajam".

That the Para Vaasudevan, Sriman NaarAyaNan resting at Srirangam took the avathAram of Sri Raghuveeran of ThiruveLLUr is indicated by one of the PaadhukhA sahasra SIOkams of Swami Sri Desikan :

**nirvruttha Raakshasa chamU mrugayA vihArO**

**RangEsvara: sa Kalu Raagava Vamsa GOpthA I**

**Vamsa kramAth upanatham padham aadhadhAnO**

**maanyam puna: tvayi padham nidhadhE svakeeyam II**

-- NiryAthana Paddhathi : Slokam 22





**MEANING:**

Oh, PaadhukhE ! Lord RanganAthA incarnated as VeerarAghavan for avathAram purposes and traveled to LankhA to kill all the RaakshasAs and their king, RaavaNA, and then returned to AyOddhyA claim his hereditary crown; thereafter, He returned His lotus feet back to you.

Swami Desikan is referring here to the fact that VeerarAghavan did not wear the PaadhukhAs during His vana Vaasam and LankhA vijayam because He had given them to His brother BharathA for 14 years to rule over the Land. When He returned triumphantly to AyOddhi after destroying RaavaNA, He had the union with His beloved PaadhukhA.

Based on this sIOkam, we can take the poetic liberty of recognizing that Sri RanganaathA and Sri VeerarAghavan are one and their Bhujanga Sayanam pose provides additional support for this view. The pattAbhishEkam before AchArya VasishtA can be equated to the MahA SamprOkshaNam at ThiruveLLUr conducted by AchAryAs and Yathi Saarva BhoumAs. The special honoring of the 350 AdhyApAkAs of Divya Prabhandham can be closely connected to the salutation to Naatha Muni as suggested by the inner meaning of another Sri RanganAthA PaadhukA sahasra SIOkam:

**BharathAya param namOsthu tasmai  
prathamOdhAharaNAya Bhakthi bhAjam I  
Yadhupagyam asEshatha: PruthivyAM  
prathithO Raaghava PaadhukhA prabhAva: II**

--PrasthAva Paddhathi : SIOkam 2

**MEANING:**

The world came to know about the full magnitude of the power of Sri Raama PaadhukhAs only because of Bharathan who ruled the land as its deputy during the Lord's stay in the forest for 14 years. Therefore, I offer my deep salutations to BharathAzhwAr.

**COMMENTARY:**

Swami Desikan states in Sankalpa- SooryOdhayam that the word Bharatha is the symbolic name for Naatha Muni, since he was the first one to combine



Bhaavam, Raagam and Taalam (Bharatham) for the Divya Prabhandha sEvai and taught that to his nephews, which later got established as arayar sEvai at Srirangam and other divya desams. By the way, there will be an arayar sevai for ThiruvELLUr paasurams of Thirumangai during the MahA SamprOkshaNa uthsavam on Sri Naatha Muni's birthday. Deva Ghana PerumAL Arayar Sri Raam aBharathi will take part in the Arayar Sevai tomorrow (July 4) in front of the Divya Dampathis at ThiruveLLUr.

Just as BharathA illustrated the greatness of Raama Paadhukhai (SatAri), Naatha Muni, the other BharathA made known the greatness of Satari Suri (nammAzhwAr).

Thus the glories of Raghuveera-Ranganatha Satari (PaadhukhA/NammAzhwAr) was revealed to the world by Bharatha during RaamAvathAram and by Naatha Muni in Kali yugam. The Paaramparya trustee of ThiruveLLUr temple, His Holiness, SrimathE Sri Lakshmi Nrusimha Divya PaadhukhA Sevaka, SrivaNN SatakOPa Sri NaarayaNa Yatheendhra MahA Desikan will be presiding over the JeerNOtthAraNa MahA SamprOkshaNa Kaimkaryam. The 473 Kalasa Thirumanjanam will take place during the MahA SamprOkshaNam.

I am thankful to the saraNya Dampathis to become part of this SapthAham Kiamkaryam to share with You the glories of Sri Kanakavalli SamEtha Sri VeerarAghava Parabrahmam. May Sri Kanakavalli SamEtha Sri VeerarAghava Parabrahmam bless adiyen along with adiyEn's achAryan in the kaimkaryam to share the meanings of Thirumangai's paasurams on them blessing us all at ThiruveLLUr.

#### **THIRUVELLUR PAASURAMS OF THIRUMANGAI**

Thirumangai arrived at Thiru EvvuL after performing MangaLASAsanams at Ahobilam and Thiruvenkatam. At Thiru YevvuL, Kaliyan enjoys the Lord as VeerarAghavan. Kaliyan's anbhavam of ThiruvenkatamudayAn as KrishNaavathAran is till fresh in his memory and hence the first paasuram on the Lord of Thiru YevvuL visualizes the reclining Lord there as both Raama and KrishNa avathAran.



PAASURAM 2.2.1:

காசையாடை மூடியோடிக் காதல்செய்தானவனூர்

நாசமாக நம்பவல்ல நம்பிநம்பெருமான்

வேயினன்ன தோள் மடவார் வெண்ணையுண்டானிவனென்று

ஏசநின்ற எம்பெருமான் எவ்வுள்கிடந்தானே

kAsayAdai mUdiyOdik kAdhalseythAnavanUr  
nAsamAga nambavalla nambinamperumAn  
vEyinanna thOL madavAr veNNaiyuNdAnivanenRu  
EsaninRa emperumAn evvuL kidanthAnE



Veeraraghavan - both Rama and Krishna - pin

MEANING:





Sri Raamachandran of all auspicious attributes and the embodiment of dharamam is our Sarva Swami (NamperumAn). His guNams are all trustworthy and hence He is our "nambavalla Nambi ". His words never prove to be in vain. No body can find fault with Him for not fulfilling what He promised. He destroyed the kingdom of RaavaNan, who hid himself under the ochre robe of a SanyAsi and arrived quickly at the ParNasAlaa of Raman, when He was not there and addressed Sitaa PirAtti with words full of Kaamam after identifying himself as the mighty king of Lankaa (Kaasai aadai moodi Odi kaathalm seythaan). Lord Ramachandra laid to waste the kingdom of Lankhaa and killed RaavaNan for the Mahaa aparAdham of behaving inappropriately to SithA PirAtti, who had sought refuge in Him (Kaathal seythAn avan Uhr naasamaaha seythan). While the Lord strived to avoid any complaint about Him in RaamaavathAram through His straitlaced acts, He was the object of frequent complaints from beautiful gopis with slender shoulders reminding one of young bamboos. The Gopis accused Him of stealing butter from their houses for His enjoyment. That Lord, who took Raama-KrishNAvathArams is resting now at Thiru YevuLL dhiya dEsam.



PAASURAM 2.2.2:

தையலாள்மேல் காதல்செய்த தானவன் வாளாக்கன்  
பொய்யிலாதபொன் முடிகள் ஒன்பதோடொன்றும் ,அன்று  
செய்த வெம்போர் தன்னில் அங்கோர்செஞ்சரத்தால்உருள  
எய்த வெந்தை எம்பெருமான் எவ்வுள்கிடந்தானே

thaiyaALmEl kAthalseythathAnanvan vALarakkan  
poyyillAthapon mudikaL onpathOdonRum, anRu  
Seytha vempOrthannil anggOrsenjaraththAluruLa  
Eythaventhai emperumAn evvuL kidanthAnE.



Fought a fierce battle with Ravana



**MEANING:**

Yennappan, EmperumAN Raamachandran, who engaged RaavaNan at Lankai in a fierce battle and cut off RaavaNan's crowned heads with arrows that spit fire and made them roll on ground (angu anRu seytha vem-pOr tannil ohr semm saratthAI poy ilAtha ponn mudhikaL onpathinOdu onRum uruLa yeythinAn Yenthai). RaavaNan was fierce looking at the battle with his sharp sword and his ten crowned heads (VaaLL arakkan poy ilAtha ponn mudikal onpathOdu onRum). The Lord resting today at Thiru YevvuL as Veera Raaghavan displayed matchless valour in His battle with the asura svabhAvan, RaavaNan for the unpardonable offense of mistreating the Stthree LakshaNa PoorNai, SeethA PirAtti (ThayyalAL mEI kaathal seytha dhAnavan poNN mudikaL uruLa Saram yeythAn).

RaavaNan did not show the respect for SithA PirAtti as Para thAram (wife of another Man) as well as PirAtti (The Empress of the Universe) and paid for it with his life in the battle field at Lankaa. Such is the matchless valour of the Lord of Thiru YevvuLL.





PAASURAM 2.2.3:

முன் ஓர் தூது வானரத்தின் வாயில் மொழிந்து ,அரக்கன்  
மன்னூர்தன்னை வாளியினால் மாள முனிந்து ,அவனே  
பின் ஓர் தூது ஆதிமன்னர்க்காகிப் ,பெருநிலத்தார்  
இன்னார் தூதனென நின்றான் எவ்வுள் கிடந்தானே

Mun Or thUthu vAnaraththin vAyil mozinthu, arakkan  
mannUr thannai vALiyinAl mAIA muninthu, avanE  
Pin Or thUthu AthimannarkkAgip, perunilaththAr  
innAr thUthaneninRAn evvuL kidanthAnE



He sent Hanuman as His Ambassador



**MEANING:**

The very same Sriman Narayanan, who sent HanumAn during RaamAvathAram as His ambassador to RaavaNan's court and later destroyed the arrogant RaavaNan and his kingdom with His mighty arrows went as a matchless ambassador to the court of the deceitful DuryOdhanan during His avathAram as KrishNa. As the friend of the PaanDavaas, KrishNa argued for the rights of the PaandavAs and became known as PaaNDava dhUthan. This Saarvabhoman rests today in archAvathAram at Thiru YevuLL as Sri VeerarAghavan.



**PAASURAM 2.2.4:**

பந்தணைந்த மெல்விரலாள் பாவைதன் காரணத்தால்  
 வெந்திறல் ஏரேழும் வென்ற வேந்தன் ,விரிபுகழ்சேர்  
 நந்தன் மைந்தனாகவாகும் நம்பி நம்பெருமான்  
 எந்தை தந்தை தம்பெருமான் எவ்வுள் கிடந்தானே

panthaNaintha melviralAL pAvaithan kAraNaththAl  
 venniRal ErEzum venRa vEnthan, viripugazsEr  
 Nanthan mainthanAgavAgum nambinamperumAn  
 Enthai thanthai thamperumAn evvuL kidanthAnE

**MEANING:**

For the sake of winning the hand of beautiful Nappinnai, the Lord resting today at Thiru YevuLL fought with and subdued the seven wild bulls (Paavai tann KaaraNatthAl vemm thiRal yEzhu yERum venRa VEndhan). His fame spread far and wide (viri puhazh sEr) as the son of NandagOpan (Nandhan Maindhan) and as KalyANa guNa PoorNan and our Lord (Nambi, NamperumAn). Now, He is giving His sevai at Thiru YevuLL and is the Lord of many generations of our kulam (Yenthai tanthai tamm PerumAn).





PAASURAM 2.2.5:

பாலனாகி ஞாலமேழும் உண்டு பண்டு ஆலிலை மேல்  
சாலநாளும் பள்ளிகொள்ளும் தாமரைக் கண்ணன் ,எண்ணில்  
நீலமார் வண்டுண்டு வாழும் நெய்தலந்தண்கழனி  
ஏலநாறும் பைம்புறவில் எவ்வுள் கிடந்தானே

bAlanAgi njAlamEzum uNdu paNdu Alilai mEl  
sAlanALum paLLikoLLum thAmaraik kaNNan, eNNil  
nIlamAr vaNduNdu vAzum neythalanthaNkazani  
ElanARum paimpuRavil evvuL kidanthAnE



BAlanAgi Alilai mEl paLLikoNdAn - Vadapathra sAye



**MEANING:**

In the previous Paasuram, Kaliyan saluted the Lord of Thiru YevuLL as the Sarva Swami of Nappinai and resting next to Her in the bridal chambers; in this Paasuram, Kaliyan visualizes the Lord as VaDapathra Saayee, who rested on the leaf of a pupil tree as He floated on the waters of PraLaya kaalam. Our Lord swallowed and kept safely all the seven worlds in a small portion of His stomach (PaNDu yEzh Jn~Alam uNDu). If one attempts to visualize this wonderous child that performed such a miracle, it would be impossible to reconstruct in one's mind. He took the form of an infant, swallowed all the worlds and rested on the precarious floating leaf for the entire time of deluge. Such an incredulous Lord with eyes beautiful like the just blossomed red lotus is resting today at Thiru YevuLL surrounded by cool fields and verdant forests. Azhwar's anubhavam of the small innocent looking infant floating without fear on the dangerous waters of PraLaya Kaalam is exquisite : " BaalanAhi Jn~Alam yEzhum uNDu paNDu Aalilai mEI saala naaLum paLLi koLLum ThAmarai KaNNan ".



PAASURAM 2.2.6:

சோத்தநம்பியென்று தொண்டர்மிண்டித்தொடர்ந்தழைக்கும்  
ஆத்தனம்பி செங்கணம்பி ஆகிலும் தேவர்க்கெல்லாம்  
மூத்தநம்பி முக்கணம்பி என்று முனிவர் தொழுது  
ஏத்தும் ,நம்பி எம்பெருமான் எவ்வுள் கிடந்தானே

sOththanambiyenRu thoNdamiriNdiththodarnthazaikkum  
Aththan nimbi sengkana nimbi yAgilum dEvarkkellAm  
mUththa nimbi mukkaNnambi yenRu munivarthozuthu  
Eththum nimbi yemperumAn - evvuL kidanthAnE



dEvarkkellAm mUththa nambi





**MEANING:**

The Lord engaging in Yoga Nidhraa at Thiru YevvuL is the eldest of all devathais (Devarkku yellAm Moottha Nambi); He is the primordial Being. He is worshipped and eulogized by the three eyed Siva and the Maharishis at all times (MukkaNN Nambi, Munivar yenRum thozhuthu yEtthum Nambi). He recieves anjali from the assembly of devotees, who are ParamaikAnthis (those who will not look at any other gods); they perform AarAdhanam for Him and salute Him as the most trust worthy, dependable KalyANa GuNa PoorNan. That Lotus eyed is also the Lord for us and is resting at Thiru YevvuLL.

**COMMENTS:**

All paasurams except the Phala Sruthi (10th) Paasuram of Thirumangai ends with the refrain of "YevvuLL KidanthAnE". There is an astonishment in the voice of Thiru Mangai to recall tha tthe Lord who distinguished Himself in so many ways is now easily accessible to all of us in His sayana ThirukkOlam as Archara Moorthy at Thiru YevvuLL. In this paasuram, Thirumangais' sense of celebration of the Lord reaches a crescendo as witnessed by his addressing the Lord as "Nambi" six times: (1) "ThoNDar miNDi thodarntu Nambi sOttham" (the bhakthAs who do not look at any other gods join together and fold their hands with anjali mudhra and salute Him as Parama kalyANa guNa poorNan/Nambi), (2) "azhaikkum Aattha Nambi" (One who is hailed as the most trust worthy Nambi), (3) "Semm KaNN Nambi" (the GuNa PoorNan with the lotus soft eyes), (4) "DEvarkku yellAm Moottha Nambi" (the eldest of the DEvAs), (5) "MukkaNN nambi"

(The KalyANa GuNa PoorNan, who is the antharyAmi Brahman inside Sivan and who destroys the worlds during Mahaa PraLayam with His third eye), (6) "Munivar yenRum thozhuthu yEtthum Nambi" (The Nambi, who is hailed always by the Maharishis). Such a Nambi is our EmperumAn and He is reclining on Aadhi Seshan at Thiru YevvuLL.



PAASURAM 2.2.7:

திங்களப்பு வான் எரிகாலாகித் ,திசைமிகனார்  
தங்களப்பன் சாமியப்பன் பாகத்திருந்த,வண்டுண்  
தொங்கலப்பு நீள்முடியான் சூழ்கடல்குழநின்ற  
எங்களப்பன் எம்பெருமான் எவ்வுள் கிடந்தானே

thingaLappu vAn erikAlAgith, thisaimiganAr  
thanggaLappan, sAmiyappan, pAgaththiruntha vaNduN  
Thingal appu nINmudiyAn sUzkazal sUdaninRa  
enggaL appan emperumAn evvuL kidanthAnE



He is the Indweller of Everything,  
Thanks, Glimpsesofkrishna.com



**MEANING:**

Here Kaliyan celebrates the Omniscient, Omnipotent, all pervasive Lord's relationship with us as our Father and Master ("YengaL Appan, EmperumAn YevuLL kidanthAnE"). He recognizes the Lord thru His saaniddhyam makes it easy for all dEvAs to wear His Thiruvadi on their heads to gain their desired wishes ("Soozh kazhal SooDa ninRa YengaL Appan, Empiran"). He is the indweller of the Moon (Thingal/Chandran) and for the Pancha bhUthams (appu, AakAsam, Vaayu, Agni and Earth/ appu vaann yeri kaal aahi). He is the Father of the chathurmukha Brahmaa (Tisai muhanAr Appan). He is the sarva Seshi, SarvEswaran (Saami Appan); He is the One who has given His right side to His grandson, Rudhran, who wears the Lotus feet of His grandfather for the fulfillment of the goals of his tapas. This Lord resting on Aadhi Seshan at Thiru YevuLL adorns a beautiful garland made up of freshly picked flowers, which are the habitat of the honey-sucking bees.





PAASURAM 2.2.8:

முனிவன் மூர்த்தி மூவராகி வேதம் விரித்துரைத்த  
புனிதன் ,பூவைவண்ணன் அண்ணல் புண்ணியன் விண்ணவர்கோன்  
முனிவன் சேயன் தானொருவனாகிலும் தன்னடியார்க்கு  
இனியன் ,எந்தை எம்பெருமான் எவ்வுள் கிடந்தானே

Munivan mUrththi mUvarAgi, vEdham viriththuraiththa  
Punithan pUvai vaNNan, aNNal, puNNiyan, viNNavarkOn  
Thaniyan, sEyan, thAnoruvan Agilum thannadiyArkku  
Iniyan enthai emperumAn - evvuL kidanthAnE



viNNavar kOn - Devanathan in Raja Sevai



**MEANING:**

Yenthai (My Father), EmperumAn (Sarva Swami) is YevuLL kidantha Moorthy. He is easy of access (Bhaktha sulabhan) to those who seek His rakshaNam (AasrithAL). He is delectable to enjoy for His adiyArs (Tann adiyArkku iniyen) He is far away from those who do not seek His rakshaNam (DhUrAth dhUratara:). He is "ViNNavar kOnn" (the Lord of the DEvAs: AmararkaL adhipathy) ; He is "PuNNiyan" (sakala dharama savroopi, the most auspicious) ; He is "ANNaI" (Sarva vidha Swami). He is the Niyantha (Commander) ; He is "Poovai VaNNan" (KaayAmpoo VaNNan/having the most beautiful blue hue like KaayAm Poo). He is "Vedam viritthuraittha Punithan" (Parama Parisuddhan /dharma-adharma vivEki, who is the HayagrI va avathAran instructing Brahma dEvan on Vedams). "thAnn sEyan Oruvan aahilum, Taniyan" (Although He blesses the muktha janangaL with His Saamyam, He is distinctly different Tatthvam form ChEthanam and achEthanam). He is "Munivan Moorthy Moovar aanavan" (He is the Aadhi Moorthy who had the sankalpam of " bahu syaamm" for creating the universe and became first VyUha VaasudEvan and later the other three :SankarshaNa, Pradhyumna, Aniruddhan). That Lord of such vaibhavam is resting on AadhisEshan at the dhivya dEsam of Thiru YevuLL.



**PAASURAM 2.2.9:**

பந்திருக்கும் மெல்விரலாள் பாவை பனிமலராள்  
வந்திருக்கும் மார்வன் நீலமேனி மணிவண்ணன்  
அந்தரத்தில் வாழும் வானோர் நாயகனாயமைந்த  
இந்திரற்கும் தம்பெருமான் எவ்வுள் கிடந்தானே

pantirukkum melviralAL pAvai panimalarAL  
vanthirukkum mArvan nIlamEni maNivaNNan  
antharaththil vAzum vAnOr nAyaganAyamaintha  
inthiraRkum thamperumAn evvuL kidanthAnE

**MEANING:**

The Lord at ThiruvALLUr is the Lord of the slender fingered Mahaa Lakshmi, whose abode is the cool Lotus (Panthu irukkum Paavai Pani MalarAL). She leaves that abode to stay permanently at the broad chest of Her Lord (Pani MalarAL vanthu irukkum Maarvan). He is like a blue gem in hue (Neelam mEni MaNi VaNNan). He is the Lord of even Indhran, who is the king of all celestials (antharatthil vaazhum VaanOr NaayakanAi amaintha IndhiraRkkum TammperumAn). That Sarva Swamy (Tamm PerumAn) rests on His soft bed of Aadhi Seshan at Thiru YevvuLL dhivya dEsam.



vAnOr nAyagan







PAASURAM 2.2.10:

இண்டை கொண்டு தொண்டரேத்த எவ்வுள் கிடந்தானை  
வண்டுபாடும் பைம்புறவின் மங்கையர்கோன் கலியன்  
கொண்ட சீரால் தண்தமிழ் செய்மாலை ஈரைந்தும் வல்லார்  
அண்டமாள்வதாணை அன்றேல் ஆள்வர் அமருலகே

iNdai koNdu thoNdarEththa evvuL kidanthAnai  
vaNdu pAdum paimpuRavil manggaiyar kOnkaliyan  
koNda sIrAl thNdamizsey mAlaiyI rainthum vallAr  
aNdamALvaThAnai anREl ALvar amarulagE

sadagopan.org



HH's Veeraraghavan MangalaasAsanam





### PHALA SRUTHI PAAURAM MEANING:

This Paasuram is a celebration of Lord VeerarAghavan as the grantor of all desired pahalans in this and the other world (Ihikaamushmika phalans). In Vibhava avathAram as Lord Raamachandran, He was the Emperor and was not easy to get close to by ordinary citizens but during His archAvathAram as Veera Raaghavan, He becomes Sarva Sulabhan. He is Vaidhya VeerarAghavan and hence treats the variety of illness that chEthanams have by being close to them. At THiru YevuLL, His devotees approach Him with flower garlands in hand and eulogize Him ("ThoNDar iNDai koNDu YevuLL kidanthAnai yEttha"). This dhivya dESam has extraordinary beauty and is known for its verdant groves, where the honey bees are enjoying the fragrant flowers (VaNDu Paadum PaimpuRavil); the dhvirEpams (Bramarams/VaNDu) are performing Hari Naama sankeerthanams at Thiru YevuLL. Thirumangai Mannan enjoyed the anantha kalyANa guNams of the EmperumAn of Thiru YevuLL and created the ear pleasing ten Paasurams as SamarpaNam for the Lord (Mangayar kOnn Kaliyan koNDa seerAI Tamizh sey Maalai yeer einthum). Kaliyan instructs us that those of us, who are adept in reciting these ten paasurams will rule this world (Maalai yeer Indhum vallAr aNDam AaLvathu AaNai); if ruling this world is not what they relish (anDam AaLvathu AaNai anREI), then they are destined to enjoy ParipoorNa BrahmAnandham in Sri Vaikuntam.

**திருமங்கையாழ்வார் திருவடிகளே சரணம்**

**Thirumangai Azhwar ThiruvadigaLE SaraNam**





## THIRUVELLUR AND SRIMATH AZHAGIYA SINGARS

The Anandaanubhavams of the sevai of Sri Kanakavalli (Vasumathi) Sametha Sri Veeraraghavan of ThiruveLLUr during their Thirumanjana Uthsavam fill my heart with great joy.

The sampradhAyic way of performing Thirumanjanam for the divya dampathis here with the recitation of Thirumanjana Kattiyam has been preserved meticulously by the Azhagiya Singars, Paramaparai dharma karthAs of this ancient temple.

The sacred feet of many Azhagiya Singars have adorned the Thiruveethis of ThiruveLLUr. Many were born here, many carried this divya desa EmperumAn's name or have their BrindhAvanams here at ThiruveLLUr. It is no wonder therefore that the Vaidhika Sri is shining brightly today at this divya desam.

As one reflects on these illustrious Acharya paramaparai with 45 simhaasanAdhipathis to date, we can not fail to be impressed by the fact that NINE out of the 45 chose the name of Sri VaNN SatakOpa VEERARAGHAVA YATHEENDHRA MAHAA DESIKAN out of reverence for the Archaa mUrthy of THIRUVELLUR DIVYA DESAM. The 32nd, 33rd, 34th, 35th and the 42nd AchAryAs have their BrindhAvanams at this divya desam, which I had the BhAgyam to visit this time.

The first Azhagiya Singar to carry ThiruveLLUr EmperumAn's ThirunAmam was H.H. the 13th Jeeyar, who was crowned as the peetAdhipathi in September, 1632. He served MaalOlan for 44 years and one month. His reign was exceeded only by Adhi VaNN SatakOpa Jeeyar, who founded the Ahobila Matam and performed AarAdhanam for MaalOlan for 59 years and seven months. The 13th jeeyar was born at ThiruveLLUr and belonged to the Vangipuram vamsam that gave us additional illustrious AchAryAs later.

The other Azhagiya Singars who carried with reverence the name of the ThiruveLLUr EmperumAn and adorned the peetam of Ahobila Matam are :

(2) Fifteenth Pattam







- (3) Seventeenth Pattam
- (4) Twentieth Pattam
- (5) Twenty Third Pattam
- (6) Twenty Seventh Pattam
- (7) Thirty Second Pattam
- (8) Thirty Seventh Pattam and
- (9) Forty Third pattam.

Many other Azhagiya Singars, who adorned the peetam of Ahobila Matam were born in or around the divya desam of ThiruveLLUr and as such had great reverence for Sri Veeraraghavan of VeekshAraNya KshEthram. For instance, the Sixth Azhagiya Singar, H.H. Shashta ParAnkusa Yatheendhra Mahaa Desikan was born in Karalapaakkam, a famous agrahAram close to ThiruveLLUr. This is the great AchAryA, who settled new agrahaarams like Injimedu, ThayyAr, Purisai near ThiruveLLUr with Ubhaya VedAntha Simhams. These villages housed stalwarts of Sri Bahgavadh RaamAnuja SiddhAntham. Some of their descendants adorned the AchArya Peetam later.

The Eleventh PeetAdhipathi was born at ThiruveLLUr and ascended the Acharya Peetam of Ahobila Matam during July 1559. He reigned for nearly 39 years and blessed his sishya paramparai.

The twelfth pattam Azhagiya singar belonged to the same ThiruveLLUr Vangipuram Vamsam and ruled for 34 years.

The other Ahobila Matam Azhagiya Singars, who were born in villages around ThiruveLLUr are: H.H. the 15 th Jeeyar (YesanUr Tattai). My grandfather belongs to the Tattai Vamsam and settled later at Poundarikapuram and moved on to Oppiliappan Koil afterwards.

H.H. the 17th Jeeyar born at SohatthUr. H.H. the 18th Jeeyar born at ThiruveLLUr (Veeravalli Vamsam). H.H. the 20th Jeeyar at PiLLaippAkkam of Tattai Vamsam, H.H. the 21st Jeeyar at ThyaaRu of Vangipuram Vamsam, H.H. the 34th Jeeyar (Atthipattu Azhagiya Singar), H.H. the 37th Jeeyar



(PiLLaippAkkam Azhagiya Singar), H.H. the 42nd Jeeyar ( Injimedu Azhagiya Singar). Other villages that blessed us with other Azhagiya Singars like ParanthUr, KaLatthUr, Parutthippattu also are not too far from ThiruveLLUr-Kanchipuram arc.

It was a blessing to spend the EkAdasi-Friday (Oct 16) of BahudhAnya PurattAsi at the sacred feet of the Divya Dampathis of ThiruveLLUr, witness their Thirumanjanam and have their MahA prasadhams.

It is a blessing for many of us to have taken part in the Mahaa SamprOkshaNam of the Divya Dampathis during July of this Year and contribute towards the growth of the principal for the Ubhaya Vedantha Trust set up by Sri K.G.K. Swamy to continue without interruption the Veda PaarAyaNam and divya prabhandham recitations during the two BrahmOthsavams at ThiruveLLUr.

**Sri Kanakavalli SamEtha Sri VeerarAghava Para BrahmaNE Nama:  
Daasan, Oppiliappan Koil VaradAchAri Sadagopan**